

SERMON ON EDUCATION  
ITS RIGHTS AND DUTIES.

DELIVERED IN THE

SAINT JOHN PRESBYTERIAN CHURCH,

ON SABBATH, 13th JANUARY, 1901,

BEFORE THE

SAINT JOHN YOUNG MEN'S

Early Closing and Mutual Improvement  
Association,

AND PUBLISHED AT THEIR REQUEST.

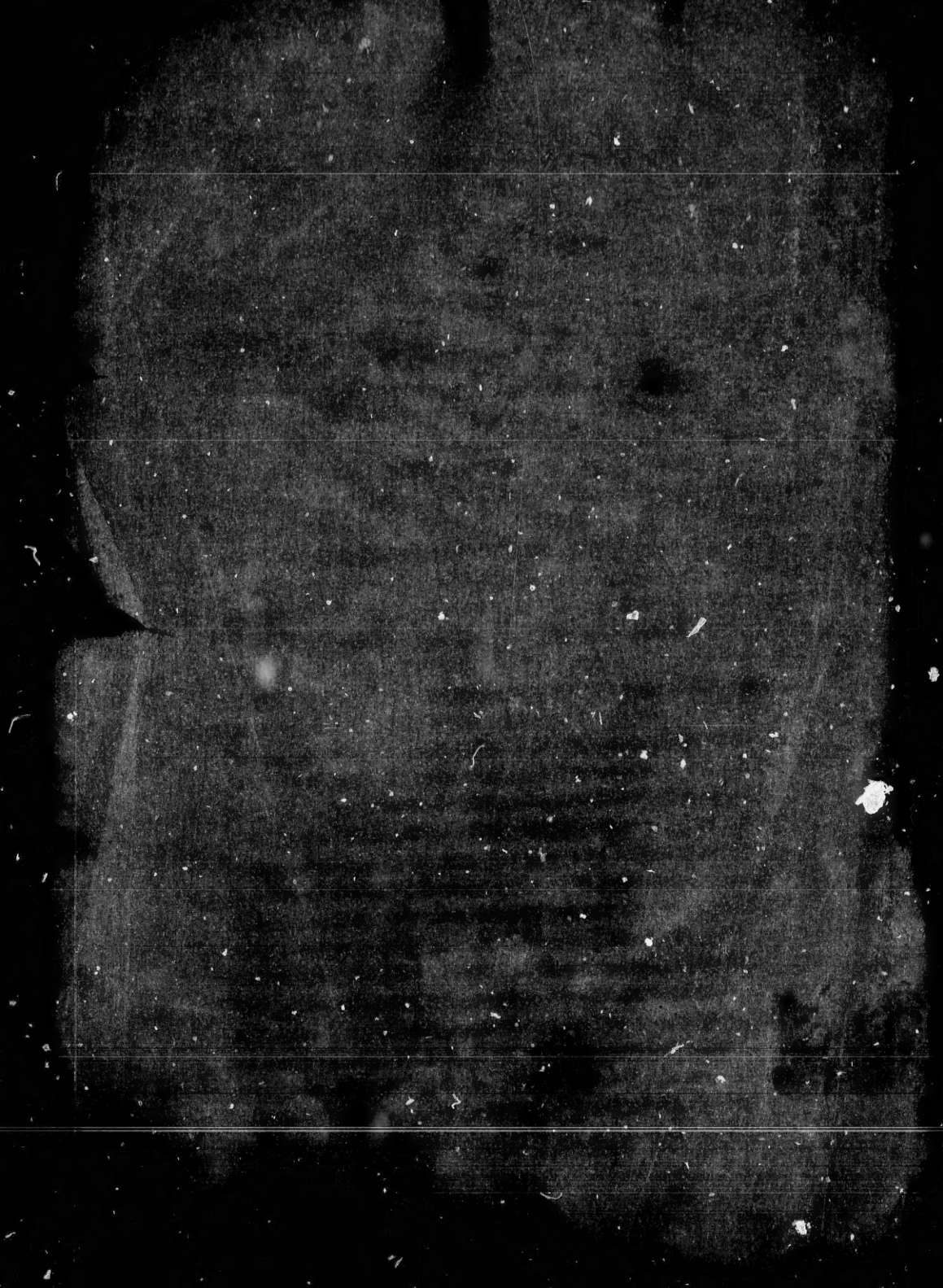
BY THE REV. JAMES HENRY.

SAINT JOHN, N. B.

PRINTED BY MARSH AND COMPANY, PRINCE GEORGE.

1901.

331.01  
BEN



27971  
Martha Kerr

# SERMON ON LABOUR,

ITS RIGHTS AND DUTIES.

DELIVERED IN THE

SAINT JOHN PRESBYTERIAN CHURCH,

ON SABBATH, 13th JANUARY, 1861,

BEFORE THE

SAINT JOHN YOUNG MEN'S

Early Closing and Mutual Improvement  
Association,

AND PUBLISHED AT THEIR REQUEST.

BY THE REV. JAMES BENNET.

SAINT JOHN, N. B.

PRINTED BY BARNES AND COMPANY, PRINCE WM. STREET.

1861.

781

2419

1934  
1934-1935

331.01

BEN

S  
eye  
giv  
hav

M  
ac  
fit  
sca  
to  
com  
is l  
lun  
hap  
toi  
cau  
per  
im  
rac  
you  
unc  
gen  
tha  
you  
nee  
fro  
sof  
a g  
var  
WI  
and  
sion

# SERMON.

---

COLOSSIANS III. 22: 17. 1.

Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

MAN was made to work—the feet for motion, the hand for action, the brain for contrivance. To bring together, to fit and make useful or beautiful the things which are found scattered in a chaotic way, he is well adapted. Anterior to all questions of necessity he is suited for work. It is no consequence of the curse that he is the child of labour. It is his native vocation. He is as much made for it as his lungs are for breathing. It is also his delight. He is not happy without it. He cannot live in inaction. The child toils as hard as the man. Toil is our normal state. Toil causes the blood to flow freely, and the vital powers to perform their duties. Toil not and rust. Toil not! it is impossible. You may avoid ruder toils, but you will yet rack your brain to invent gentler ones. You will not dig, you have those who will do that for you; you may be under no necessity to degrade yourselves by trade, being gentlemen, but you will ride, dance, play various games that require skill, and bring out the sweat on the brow. If you disdain the useful in labour, you yet find the useless necessary. The only thing you have gained is a distinction from the meaner sort of men, perhaps, into the bargain, a soft hand, and the peculiar air of your profession—that of a gentleman—a compound article, of great expense, and variously made up according to the reigning fashion. What with dressing, lounging, visiting, dancing, gaming, and the various other unnameable avocations of the professional gentleman, he is generally a rather hard worked

man, more so than many who do a large amount of business, and ply useful trades.

It will be apparent, then, that it is not such a hard lot that of the trader, or manufacturer, or labourer, since even the gentleman, however aristocratic, has also his toils. And if you had not your useful business to be employed about, you would be doomed to follow some such life as he leads. All that you require is, that you have a taste and adaptation for your adopted business, or profession, or trade, and that you be not required to toil too hard at it, and that you have health and strength suited to it, and your life is quite as comfortable as that of him you envy—the gentleman, who is supposed not to work, but who yet does it in some regular or insane way. As to the first of the stipulations for comfortable labour, it is very important that you should like your business. It is required that you be adapted for your work. Mistakes in our choice of life are sources of much misery. It is sad to see dull heads trying to think, and feeble hands wrestling with burdens. Many bad teachers would make excellent ploughmen; and there have been ploughmen who were good poets, and might have been excellent preachers. Many, however, of a gnarled disposition, are unhappy at their own proper work, because they would be miserable in any sphere. Vanity—one of those demons which tempt men—suggests to many of us, that this is not our place. "You should have been higher, my friends," it is ever whispering; and we go whimpering about, because we have failed to secure our true vocation, or because we are not appreciated, and led into the higher place, amid the applauses of the world.

This, then, is one of the conditions of comfortable labour, that is, comfortable life, that we have found out our proper work. Nor are we to rate this as a mean discovery. It is better for us than any other knowledge, popular or scientific. It will save us much repining and bad tempers, that is sin. It will preserve us from charging Providence with ill treatment of us, and from the oftentimes foolish task of trying to find out the reason of those mysterious dispensa-

tions, which some good people find it hard to discern, the only mystery being, that they should not have found out that they have made a wrong choice, taken up a wrong business, and then thrown their want of success to the account of Providence. This is not by any means the only way in which we charge God foolishly; but it is a common one, and it is a wickedness to be repented of, rather than a piety giving us a title to saintship.

A second thing necessary to our happy and useful working is, that our bodies and minds be in healthful condition. The mental and the material in us affect each other, and both must be in proper order. Let a man have ever such vital energy, if he be inclined to expend that energy on other pursuits, of what consequence to the forwarding of labour; that every bone is strong, and every sinew strung. His mind must be healthy. On the other hand, if he be nerveless and dyspeptic, of what use is resolution and will? Many a man is called lazy, who is only weak. Children are oftentimes cruelly dealt with because they cannot learn. Bad health has clouded their intellect, and memory is at fault, and their teachers pronounce them dunces, and treat them as criminals. The physiologist and the physician are required for such children—not the rod. Work—handicraft work—is probably more easily carried on by an unhealthy system than mental labour; but for both, bodily and mental health are requisites. If you cannot work, you want either moral or physical tonics. Stop till you get the machine in order.

Another element of comfortable work is, that you should not have too much of it to do. Intemperance in labour is nearly as bad as drunkenness or gluttony. Some voluntarily work too hard; others are compelled to it. One does it for gold; another for bread. In either case, the man will die before his time.

In regard to the subject in hand then, if you take care to have these three elements embodied in your business; a proper choice of it; a sound constitution for it; and not too much of it, you will get on very comfortably in life. I say

nothing, at present, of piety, virtue, &c., as I do not wish to encumber the subject with matters which do not specially belong to it.

If every man were his own master, his own employer, pursuing his own business in his own way, our address this evening would be of a more simple character. We should then only have to enlarge on the particulars which we have already spoken of. We should then only have to tell you in what way you should decide on what is your proper business; how you should pursue it, with proper regard to your health; and in what way to guard against excesses in labour as well as idleness, with suitable maxims and examples for guidance. But, society is complicated with the relations of parent and child, employer and employed, and it is often impossible for a young person to make his own selection of business; impossible, too, frequently to pursue his calling with regard to health and fitness. Many a one may say, I had no choice in the business of my life, or he may affirm that it is impossible to pursue those rules by which life might be made tolerable or pleasant, because he is not his own master. For the mere purpose of living, he requires to sell himself for a period to the direction of another, and in consequence of the redundancy of labour, he is under the necessity of making a disadvantageous bargain, engaging to do more than the frail machine—the body—is capable of, wearing out life before its due time. Still further is this matter complicated with that rivalry in business, which compels employers who are just in their views and dealings, to exact, in self defence, from their employees, more than they know to be right and proper. Each one of these parties has his own story to tell, and his own defence to make; and to listen to the several statements, one would think it impossible ever to come to a fair and equitable arrangement. A young man may say, I was not consulted when devoted to my business, and it does not suit me. His parents may say, we did the best we could under the circumstances; the employed may say, we are worked off our legs by unconscionable employers, and

we have no time for the enjoyment of life, or for breathing its free and fresh air, or improving our minds; while employers affirm that, with a view to their own safety, it is impossible to demand less, as the profits of their business would not admit less labour or shorter time; and they may affirm that a shorter period of labour would only give a longer period to dissipation in which youth generally indulge. These affirmations may all be true in some instances, and false in others. The young man may not be put to the business suited to him, or he may be merely one of those dissatisfied beings, who seem born into the world with a vested right to complain. The parent may excuse himself, justly, for having settled his child in a wrong position by necessity; or he may have done so without any fair consideration, or to shew his despotic authority. The young man in one of our stores, may be really over-wrought, may have no time for improvement, may really be of high moral, and intellectual aims; or he may be an eye servant, who does as little as possible, shirks his responsibilities whenever he can, and spends his spare time in the dissipation which unfit him for his business. In these circumstances—with all their pros and cons—what, you may well ask, can be done to bring things which are evidently wrong, into a right method of working. For, in this great machine, in which human creatures are the wheels, as soon as you seem to have reduced the diameter of one to its proper dimensions, it is found that you will require to enlarge the diameter of another to suit it in working, that change still necessitating other changes, and when you appear to have righted every thing, there will most likely be some element left out of the calculation, so that though the machine still goes, it works no better than it did before.

This metaphorical illustration will be itself illustrated, by referring to what takes place when strikes are made for higher wages, and shorter time. Let us take the instance of some trade. The men engaged in—we shall suppose house building—and lest we should give rise to any unnecessary suspicion of local interests, let the house building

of which we speak, be brick and stone—demand higher wages, and shorter time. The master builders say we cannot afford this, we only get so much per piece, and by acceding to the demands made, our profits would be entirely done away. But, let us suppose that they accede to the demand—they then say, we must protect ourselves—we cannot take contracts at former rates. They consequently demand much higher rates for the same work. The proprietors of houses say, this we cannot give, or we will only give it in cases of absolute necessity. The consequence is, they cease to build and improve. The masters get fewer contracts, and many of the workmen are thrown out of employment. This is quite a common occurrence. The machine works no better for your having enlarged the diameter of wages, and curtailed the hours of labour. Rather, it is in danger of coming to a dead lock; and there may be a necessity for reverting to the previous order of things, or one even more stringent, in order to work as well as previous to the making of the extravagant demand.

But, this is only one side of the question. It may be, that employers in some trade or business, are making enormous profits, while they are over working and under paying their servants. They have got the advantage, and they are determined to keep it, unless compelled to relinquish their hold, by some combined power. In cases of this kind, it is perfectly justifiable, and will be successful, for the employed to take measures for their protection. But, I am in danger probably of leaving my office as a preacher, and becoming a political economist. Political economy is good; and yet show I unto you a more excellent way.

The way which we indicate, is that embodied in the words of our text.—“Servants, obey in all things your masters, according to the flesh; not with eye service, as men pleasers, but in singleness of heart, fearing God. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.”

1st.—We here remark, in the first place, that the Apostle seems to have thought that the relations of master and ser-

vants, and generally the relations of society, were included in the gospel which he was sent to preach. He has included such subjects in the letters which he wrote for the guidance of the Church; and as these are condensations, probably, of his sermons, the texts on which he was in the habit of enlarging, I have no doubt that in his discourses he entered with all fulness and particularity into descriptions of what was just and equal, what was eye service, and what was fair and honest service in the eye of God. His knowledge of Jesus Christ and him crucified, was not confined to that which was merely transcendental in doctrine, but also descended to the operation of Christ in the believer, whether he were a master or a servant, developing outwardly in all the actions of life. That he rejected all knowledge, save of Jesus Christ and him crucified, does not imply that he ignored the relations in which men stood to one another, for Christ came to act as the destroyer of men's sins, and to help them to perform their duties; and what are sins and duties, if not the way in which men discharge their obligations to one another in the various relations of life? You will, if you discard the knowledge of these from your knowledge of Christ crucified, confine man's duties to acts of devotion, and then religion will deal solely in such high doctrines as the attributes of God, predestination, free will, atonement, baptism, &c., and all the questions which are exercised about these, simply, however, in relation to God—questions requiring, no doubt, much learning and strict logic; of much heavenly, it may be, but very little earthly use, since they may not, according to the hypothesis, affect those earthly relations of which the Apostle is supposed to be ignorant. But, the fact is, the supposition is one of those intolerable stupidities with which ignorance dashes its head against reason and common sense, and Scripture, too. Paul never wrote an epistle that, while doctrinal, was not eminently practical, social, economical, and, I will add, political, implying an understanding profound and comprehensive of all that was in man, and all that by which he was related to the earth beneath him, and

the heavens above him, to the God who made him, and to the creatures whom he made with him, in all the relations of life. I will make the same assertion in regard to all the other writers of the New Testament, and even to Christ, concerning whose teaching it has been truly said, that if an evangelical minister of the present day, would just occupy the attention of his hearers with such preaching as is given in the Sermon on the Mount, he would stand a strong chance of being charged with being a preacher of morality—a charge, in many orthodox minds, meaning something very low and meagre, if not decidedly heretical, and demanding the supervision of his ecclesiastical superiors. Further, I cannot understand how we can cry up the Bible so much as we justly do, and then inconsistently refuse to hear and follow its plain teachings. It teaches us geology, and yet the study of geology is supposed to be a dangerous subject, and unfit for the pulpit. Yet, there it stands, in the first chapter of Genesis, which, I must confess, I cannot hope to expound, unless I study geology. It teaches ethnology, but there are many chapters in several books of the Scripture which I must pass over, if I am not permitted to unfold the details of this interesting subject; it treats of the length of human life, and the causes which affect its continuance, but if I am not permitted to discourse on these causes, of what use is this in the Bible, from any portion of which I am theoretically permitted to take my text? It tells me of the rise and origin of languages, and yet, if I were to preach on these varieties of speech, as exhibited in past history, or illustrated by living tribes, I should be told I deal in subjects, fit it may be, for a Mechanics' Institute, or an association of philosophers, but in which, Bible readers have no interest; it is largely occupied with the history of God's providence towards that peculiar people, called Jews, teaching, as I think, that his providence is occupied with the affairs of nations, but if I were to treat of that also peculiar people, the English, and shew how God has been present with them in their wars, and working in their fightings for liberty, and in the development of

their  
and  
lowa  
com  
how  
peop  
shed  
must  
cour  
whic  
give  
Jerie  
of s  
emp  
emin  
peop  
And  
tion  
cons  
theo  
infi  
seen  
hims  
only  
is wh  
and  
I  
pulp  
evil,  
the v  
wide  
Assc  
usua  
felt,  
fails  
of t  
ordi  
by t

their civilization, unless indeed I take prophecy as my text, and expound every thing symbolically, and then, it is allowable, I should also probably be the subject of grave complaint. I might go on, I know not how far, shewing how, though I may touch on subjects relating to the Jewish people, and their neighbours, to their battles, and bloodshed, and personal purification, and sanitary laws, I must take great care not to secularize the pulpit, by discoursing of the present state of the nations, of the vices which are eating up their vitality, or the virtues which will give them permanence. I may discourse of the siege of Jericho, but not on the fall of Sebastopol; of the relations of servitude in Judea, but by no means of the relations of employers and employed in Saint John—the one being eminently a spiritual occupation for both minister and people, but the other, being a desecration of the pulpit. And yet, if this be the true theory of the minister's occupation, I can hardly find out any very important use for a considerable portion of the Old Testament Scriptures. The theory, however, is utterly false, and proceeds upon the infidel principle, that though God was present, and may be seen in his dealings with the Jew, he has now withdrawn himself, and no more acts among mankind; and that the only place where we can see his hand, or estimate his work, is where Jew and Gentile strive together for establishment and mastery.

I have long felt that the restriction of subjects for the pulpit, to high doctrine and practical improvement, was an evil, and one requiring relaxation and enlargement, and that the time must come when it would be required to take a wider range. The very existence of Young Men's Christian Associations, and the establishment of lectures on subjects usually debarred from the pulpit, indicate the want that is felt, and which the Church with its organization and views fails to supply. It is a fact also, that the thinking minds of the present day are in large measure not frequenters of ordinances. The time the preacher occupies the pulpit is by them devoted to reading and solitary thought. They

have heard the doctrines of the Church so often discussed, that they cannot hope to learn anything new on the subject. They are thus drawn from those high moral and spiritual influences, which the Gospel in its widest acceptation, coming into contact with history, science and social life, could not fail to have on their consciences and hearts. The effect is highly detrimental to both Society and the Church; and I believe the pulpit requires at the present day to widen its views, and to discuss thoroughly and fearlessly a thousand subjects in relation to Christian life, which a squeamish sentimentalism has succeeded for centuries in putting beyond its pale.

2d. We remark that these expressions of our text are general, and cover the whole ground of the relations of employed and employer. The political relations, so to speak, or the laws which regulate those relations, are not indeed directly touched. These laws and relations may be unjust or they may be equitable, including even the state of involuntary servitude or slavery. The apostle is not a legislator nor a politician in the common sense of the term, but he lays down principles which, while they must ultimately act on unjust relations—as those of slavery—to bring them to an end, are specially calculated to produce harmony, brotherly love, and the best interests of both employer and employed in any set of relations, whether just or unjust. We need not however cumber ourselves with the consideration of the question, how far these principles act on the compulsory relation of slavery. Let our friends in the States fight out that question. Our business is with these principles as they relate to the duty of those who enter into voluntary contracts. And we say they apply to the making—the very terms of these contracts—as well as to their fulfilment. In the making of them as well as in the execution of them there should be a view to that which is fair, just, equal; and in carrying out of the contract there should be a fulfilment of all that is equitable and honorable.

3d. The spirit of these words is not carried out by mere law abiding, or acting up to the letter of a contract. They

contain a fine essence which should permeate the whole action of employers and employed towards each other. They demand that each shall consider the interests of the other, and subserve them. They are opposed to that feeling, which simply tries to fulfil the terms of contract, interpreted in a strict way—a spirit very prevalent on both sides: the employer merely giving the money consideration, the employed only the legal amount of labour stipulated for—the master having no consideration for the health, morals and enjoyment of his servant; and the servant having no interest in the benefit and success of his master. Independently of all the terms of the contract, each should render to the other that which is just and equal.

4th. The relation of employers and employed should not therefore be founded on the mere principle of demand and supply, but on justice and equality. This is not the commercial principle, but it is the scriptural principle; it is not the selfish, but the benevolent principle. Too long has the selfish principle been acted on, and with terrible results. Plain needle work could be done to any amount in London, and because it could, the price was brought down to an incredibly low figure. The needle women there long made shirts for, we believe, about half a dollar per dozen. The sweating system in England was carried on to the starvation of thousands. Why? because simply it could be done. I have known children working all day in the spinning factory, from early morn till late at night, for four pence sterling per day—and if one set of children were unwilling to work for this sum, another set were ready to supply their place. It could be done, for the supply was ample, and it was done. We take it, that this was not a rendering of what was just and equal. On the other hand, we have seen the demand for labour so great, that mechanics have refused to work for extravagant wages—wages, which it was evident could not be sustained, because the article which they were employed in producing, could not be sold to pay expenses. But, besides the mere article of wages, it is a fact that when they have been at starvation

prices, then was the time that the cruel, heartless selfishness of employers manifested itself in grinding the face of the poor—then was double the amount of work exacted; and, on the other hand, where labour is at a premium, the mechanic and labourer seek their revenge in shamming their work, and in doing as little as possible. This is ever the operation of the selfish principle; and what have been the results? Starvation, misery, death to the poor—markets glutted with over production, great crises, and colossal fortunes ruined. If material progress has, on the whole, been attained, it has been through the squalor, misery, and ruin of large classes of mankind. I hate slavery—it hath a primal curse upon it, but it must be admitted that it conserves the material interest of the servant better than this commercial theory of hired servitude, according to the principle of demand and supply. The reason is simply this: the slave owner has an eye to the comfort of his slave, he has an interest in him, he knows that if he works out or starves out his slave, it is so many hundred dollars out of his pocket; but the employer of free men, where there is an abundant production of human beings, knows that if he work out or starve to death those who labour for him, he can get others to treat in a similar manner. What is the remedy? Is it slavery? No. The remedy is in acting on the principle of the text, to render to the labourer that which is *just and equal*. And never till the requirements of this principle are felt and acted on, will things be tolerable to the eye and heart of the philanthropist. I cannot conceive of God looking down on the system and state of slavery with approbation. And almost as little can I conceive of him smiling with approbation on Christian England, where, with all its institutions and material wealth, the labourer and his family, with all their work, often pine in misery and want, while abundance is in all the borders of the land.

4th. In the fourth place, I observe that the giving of due service on the one hand, and of that which is just and equal on the other, imply a knowledge of the principles of equity

in relation to labour. We are not to form our judgments on mere conventional considerations. We are bound to examine this subject as Christians, that we may act as Christians, as just men, as men on the bench—rather in the Court of Justice—the court of conscience. But every one does that, it may be said. Every one acts according to his conscience. No—with the great mass of mankind, interest is conscience. If they act according to their conscience, either as employer or employed, they must have a conscience strangely formed or sadly blinded. They need first conversion, and second enlightenment. I say they need conversion. I don't believe this doctrine of conversion is understood by a great many of the so called converted. A hard man, who makes tremendously stiff bargains, and stretches contracts till they are on the point of breaking, drives his employees beyond the power of endurance, improves every chance to cut down wages already too low, cares nothing for the comfort or enjoyment of those whom providence has made dependent on him, but who gets converted—that is, through the prayer meeting or otherwise, is led to join the Church, if he do not change his course in regard to these, his fellow creatures, giving to them that which is just and equal—we would just suggest to him that he would need to get converted over again, and that if his conversion go no deeper the second than the first time, he ought to have grave doubts as to whether he is converted at all. I would not bid him despair, but I would say to him, the devil has got hold of you, and given you in charge of one of those demons which go not out but by prayer and fasting.

There is no grander truth revealed than this of conversion or regeneracy, and yet there is none which is productive of so much scepticism, and the grand reason is, that penitential tears, and sitting for a while in the dim auroral light of religious service, and feeling solemn—frightened it may be, and then calmed down, with some abstract meditations about Christ—that this is considered by many to be conversion, whereas conversion is the turning of the inmost

being of the soul from sin, to duty and God—the turning from gross vice to the respectable and beautiful ways of virtue and piety, and also the turning from hard, grasping avarice and selfishness, to be like Jesus. I say, if something like this be not the meaning and effect of conversion, I should not think the doctrine worth preaching a single sermon about. It is not demanded that the change be perfect; but it is demanded that there be a solemn consecration to God, and to goodness, and it will be rather difficult to square that with either open vice, or with those hard, selfish, grasping principles, which especially characterise the lovers of Mammon.

But suppose the man to have got so far changed as really to *desire to act rightly*, and not merely for what will pay best; supposing him to have got a regenerate conscience, still this conscience will need illumination—for people make a great mistake about conscience, as if it was the light—as if it had some bright and beautiful lamp of its own, with which to go before the man, shewing him the way through all dark paths, or rather as if it were self-luminous, so that it needs no external light. They would represent the conscience in the soul as the needle of the compass, always pointing to the pole star of right. Now it is not so: it is the moral eye of the soul that sees the light, and watches the compass, and gives directions then how to steer. But if it is in the dark, it is no guide at all. It may be regenerate, yet in relation to many particulars of duty it may still be in darkness. The truth is its light. The word of God is its light. I cannot enter into a discussion of this subject, but I have said this much to shew you what probably you may not have suspected, that you will carefully require to examine what is just and equal in relation to this matter of labour; and I think I cannot do better than quote a passage, which will let in some light for the guidance of your conscience, and which is a beautiful commentary, expounding the meaning of both passages of our text: “Look not every man on his own things, but every man also on the things of others.” That is, don’t study your own interest merely when giving

a verdict on this question. You, young man, consider the interests of your employer. See what amount of diligence and attention are necessary to his success, and give your labour honestly to that end; and you, employer, consider what is right and equitable to give as well as to demand—what is equitable with due regard to the health and well being, and mental and moral manhood of those employed by you.

And let me say to you, especially to you employers, that I think far too little consideration too the interests of your young men has been given by you. The subject is a wide and varied one, and few of you have done more than dip into its surface. You pay them their wages. Yes, you bargained for that, and you have honestly fulfilled the contract. So far good. But will you be pleased to recollect what we said in the beginning of our discourse, and which we think it will do you no harm to remember, that while labour is good it should not be excessive, nor so long continued as to deprive of the means of health and of mental improvement, those who follow it. Have you considered whether their labour, if excessive, could not be lightened; whether their hours, if too long, could not be shortened; or whether there are not means which you might use for their improvement, or even for their amusement, not at all unworthy the consideration of even philosophers—I say, if you have not considered these things, you have before you a profoundly interesting and highly profitable and pleasure-giving subject for study, to say nothing of the healthful action to which it may lead.

It is not my place to say what length of time is necessary to be devoted to any particular business, that it may be profitably carried on. I think, however, that if employers would agree to shorten their hours, and if the purchasing public would make their visits to the shop at an early hour of the day a matter of conscience, there might be a much longer period at the disposal of the young men for recreation and improvement.

I have here to consider an objection which is oftentimes

made to the Early Closing movement, and which, if real, would rather induce me to oppose the objects of the Association for whose benefit I make these remarks. It is that the young men, when allowed to get free at an early hour, spend their time in dissipation, and that improvement and exercise is a mere excuse. That this is the case, in many individual instances, is no doubt true; but I am prepared to affirm that it is not so, as a general rule. The objection has not only been made, but its validity has been tested in various large towns. Persons have been employed by both friends and foes to visit the drinking and dancing saloons, and other places of dissipation, for the purpose of noting the young men who patronised those places, and it has been distinctly proved, that comparatively few of the young men who were liberated from business at an early period of the evening, were found in them, while those who were detained in their places of business till a late hour, were very generally their patrons. And what is the reason? Why, here it is. Those liberated at an early hour, find it not too late to visit those families with which they may have been so happy as to form an intimacy, and to spend the evening with them; or there is time for a ride or walk to the country or the park, to enjoy the fresh air, while the later hour prevents both of these innocent ways of spending the evening, and recovering the tone of the system. And yet, a little amusement and gratification must be had, which the drinking and dancing saloon, with their voluptuousness, afford, and they enter there to the detriment of their morals and health. I am entitled to say then, that in viewing this subject of your relations to young men, you are bound to take this matter into your calculations, when you would do what is just and equal to them.

But whether you find it possible, with due regard to the legitimate interests of your business, to afford to the employed more time, or not, still, other subjects of duty, in regard to the things which are just and equal, remain for your consideration. I do not consider that you are a just man, if you have no interest in the happiness and health

of his body and soul. If you do, I think your conscience needs some little light here, too. Understand, too, what I mean by being interested. I am not speaking of a little vapourized speech-making. An example will shew what we mean by being interested. There was one employer of whom we have read, who built neat cottages for his workmen, opened a news room, and collected a library for their benefit, and did many other things, besides paying their wages, and though, not done from interested motives, yet we believe he found that he thereby secured his own interests, not only in the affections of the workmen, but in cash, notwithstanding which, we trust, he has a further reward in heaven, for surely such a man is a Christian, in the best sense of the term. This man was *interested* in his people. You—each employing only a few—cannot work a benevolence for them, which looms up thus large in the eye of the world, but at least combinedly, those who have profited largely by the labours of others, might institute ways and means of improvement for those whose sinews and brains constitute, after all, the sources of wealth to our community. Why, from the lower stand-point of selfishness, I might ask you to try and conserve this great bone and sinew and brain manufactory, out of which you expect to grind wealth. If you had a steam engine, you would be at the expense of oil, that would keep it from wearing down; and yet, paradox of paradoxes, men who make their wealth by the great industrial machines, called men, will only grant fire—that is, food to keep them working; but they care not for the oil which would sweeten their action, and make them work and wear longer, by years, than through carelessness they are found to do. Air, exercise, amusement, means of mental and moral improvement, all go for nothing. On these we exercise no thought, and yet they should be main subjects of our thought.

In a state of slavery, which, we still hold to be the lower and more barbarous state, they order things better. The slave owner cares for the health of his *slave*, gives him means of enjoying life, is glad to see him *active* and happy.

No doubt, in some instances, he aims at his moral improvement, and provides for it, too; but we, in our boasted freedom, have less care for those who, whatever we may think, constitute the wealth of our country—which does not consist in houses or lands, or banks or coin, but in population. Why, the newspapers, and the government, and the emigrant agent, will tell you that our great want is neither money, lands, nor houses, but men and women. If we cannot attract emigrants, we might at least preserve the lives of those we have, as long as possible. To preserve our people, is the same as to add to their numbers. The penny saved, is the penny gained. The life preserved, is the life added to our population. On the lower principle of mere political economy, employers are interested in the well-being of the employed. How much more on the higher, that they are all brethren. And how much more on the Christian principle, that if He laid down his life for us so we ought to lay down our—lives? Oh no, simply lay down a decent subscription out of our surplus wealth for our poor brethren's comfort.

Our very freedom militates against our reception of these principles. We are all our own masters. That is our theory. "Every man therefore for himself. I have my interest to attend to; so have you yours." And yet not so—for my interest is your interest, and yours is mine. In the long run this will be found out to be a deep and important truth. It is impossible for me to hurt myself, and not to harm some one else. And it is impossible for any one to hurt me, and not in my person hurt society, and so hurt himself. It is equally true, that to do good to another is to do good to society, and so to benefit myself. This will be found true even in material matters, as a general rule; and it is still truer in moral and spiritual concerns. Our troubles spring from selfishness. When we want to remedy them we apply to benevolence. It is the good Samaritan.

Now, my young friends, who are not yet advanced to the rank of employers, but who some time may hold that res-

possible position, I say let it not be supposed that you also have no benevolence to exercise. If the employer's benevolence is exercised in shortening your hours or lightening your labours, that of the employee may be exercised in going beyond legal requirements—in the hearty service and deep interest you can and ought to take in your employer's business. I might recommend energy and zeal for his benefit, on the ground that without the cultivation of these virtues you will yourselves be unsuccessful, remaining always in your present lowly position, or sinking lower; for employers are ever on the alert to discover that young man who is worthy of their confidence, for higher wages and probably their partnership. But I recommend it on the higher principle of justice—yea benevolence. Charity has somehow become housed by our ideas in money. Benevolence means with us money bestowed: Charity is represented in our commercial theory by so much coin. But it refuses to be located within the charmed circle of the dollar or sovereign. It is a thing of feeling and of deed, and may reside in the heart, and become active in the hand of the man who cannot chink two coins of the lowest value in his pocket. When engaged in your employer's business, you may do him many a kindness and make his heart glad by your devoted attention to his interests. This you ought to do, and no benevolence of employers can long exist when they see their young men serving them with eye service. That this feeling may continue, it must be reciprocal.

5. I have only time to state what I had intended largely to insist on, namely, that the whole of their services, both on the part of employers and employed, rests on the high ground of religious obligation. You are to serve in singleness of heart, fearing God. You are to do that which is just and equal, knowing that ye have a master in heaven. A few short years will soon pass away, and then we must all stand at the judgment seat of Christ, to give an account of the deeds done in the body, whether they be good or evil. And let it not be supposed, that the deeds of which we are to give an account, are simply those of gross, outrageous

violation of the law, and of our specially charitable and religious duties, but also of the way in which we have served our masters and employers, and the way in which we may have treated our servants and dependents. Accountability covers all our life. Religious obligation encircles us on every side. Our very amusements and pleasures should be clothed with the sanctions of religion. In all that you do, both in the shop and counting room, and in the scenes of relaxation and enjoyment, remember that ye are God's, and that to him you shall give an account. And I say not this to cast a sombre shadow over the labour of your hands, or the enjoyment of your hearts, for, rightly understood, and freed from ignorant cant, which oftentimes has made positive duties crimes, and branded innocent pleasures with the character of infamy, business and pleasure are both of a religious character, and joyous withal; but I say it, because I wish you all to be thoughtful, upright, free, innocent, hearty men—noble to the highest aspirations of nobility; and this I believe you can never be, until you have brought all things in which you are engaged, to the standard of right and wrong, and intelligently weighed in the balance of reason, the whole of that life which you lead on earth.

In conclusion, I may say, I do not know how far the ideas I have endeavoured to express, may find a response in the hearts of the aged among you. Very possibly some may think them of a revolutionary character—demanding too much; and they may be inclined to think that the old doctrine of so much work for so much money, without any further trouble about such tenuous obligations as those implied in benevolence or religion, is the better way. They may dismiss as fanatical any higher motive than the one of selfishness, which can find its exponent in dollars and cents. But with the young men who hear me the case is different, and in this is the great hope of the succeeding generations. In a short time you who feel the weight of too much labour, or too long hours; who may, as in some instances is possible, have justly to complain of the heartlessness of taskmasters,

whose labours leave you weary and worn, and incapable of mental improvement or social enjoyment, many of you will yourselves be employers, and as the Israelite was enjoined to deal kindly with his foreign servant in his house, by the remembrance of the bondage in which he was held in Egypt, so let your labours teach you leniency, kindness and consideration for those whom providence may place under your controul. Our City is young, and commerce is in its infancy. Let these ideas pervade your minds, that as our trade and manufactures grow up, the vices which infect them in older countries may not affect our commerce and business. You may know that the tremendous evils which overshadow the larger cities in England, are now calling the attention of the wisest of men to the consideration of how they are to be abated. Some years ago, Lord Brougham proposed, at a meeting of the British Association, that there should be a Social Science Section, devoted to the consideration and cure of those evils which attach to our civilization and commerce. Treatises have been written and speeches delivered on the subject, and the mighty eye of England is now turned upon the sores and wounds of the body politic. The physicians will have need of wonderful skill to cure them all. The same sores and wounds are apparent in minor degree among ourselves. New York and Boston and Saint John are not so bad as London and Liverpool and Glasgow and Belfast, because there is a mighty extent of natural resources in the great Continent we inhabit. If the poor man cannot live in the city, he can at least fly to the forest, and invoke the bounteous mother with axe and plough, and find support; but ever as our country progresses in the civilization of commerce these evils will increase, if we do not apply to them timely remedies. It is the province and duty of young men especially to study what can be done for the prevention of these evils, before they grow up to magnitude. And I believe that the cure for all, as far as the cure is possible, will be found in each man having his heart as free as may be from selfishness, in studying the wants of those

in whom he is most interested—especially in giving attention to the education of the people, to the health and enjoyment of the artizan, labourer, clerk and shopman, and in cherishing a spirit of mutually benevolent feeling in all the relations of EMPLOYER and EMPLOYED.